3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

The art of the horse, pig and ox stealer is called *t'ai mên* 抬門, lifting the door. He carries, besides his fuse and other weapons, a tube of water which is poured into the wooden hinges of the door to keep them from squeaking. When a pig is the object of theft it is given *hua chiao* 花椒 or red pepper; this benumbs its mouth so that it cannot squeal, and is thus more easily carried out of the place. When an ox is stolen, as soon as it is outside the door, a man takes hold of each horn and another takes the tail; the man behind pricks the ox with a goad, making it run furiously and heedless of all obstacles away from the house. Horses are taken off in a similar manner. In stealing ducks or chickens the necks are seized and tied; while cats are put in a sack.

Thieves are naturally very superstitious. Many of them carry on their person the wooden image of a dog with an iron band round its nose, to keep it from barking or biting, as dogs are their chief fear and natural enemy. They are very much afraid of any combination of words having *fan* 飯 and *fa* 髮 in them. Even to eat rice is known by them as *ch'ao fên tzŭ* 搞粉子. Their chief object is to avoid detection; one might almost say that the only sin is the loss of face on being caught. They also have a superstitious dread of the following words: *ti chu* 抵注 to get up against; *ch'uang tao* 撞倒 to knock against, and *k'ung shou* 空手 empty-handed: a thief if he enters a house will do all in his power to carry something away with him, however small, as it is most unlucky for him to leave empty-handed; *ma tzŭ*, 馬子, an enemy: the master of the house is the natural enemy of the thief; *liang* 亮, light: their works being evil they hate the light. Each clique has a particular call by which it is known; some mew like a cat, others blow a bamboo whistle; others have a call like *wu hu*, while others have a song. Any householder hearing these sounds close by gives a warning to his household, and calls out for the thief to come in and he will give him a "light for his pipe;" with the mention of light the thief very often departs. In entering a tea shop they call for water, not for boiling water or hot water as other people do, as these expressions are used by them to indicate that trouble is coming. They also hate the words *pu shun shou* 不順手,

3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

548 777 that is, it won't come to hand. They also fear *pu tui t'ou* 不對頭, or unsuitable. The number four is never used by them as it is the same sound as 'trouble.' So on the 3rd and 4th of each month, also on the 14th and 24th they cease their depredations. Owing to the light of the moon, little or no work of their kind is done from the 3rd to the 16th of each moon, but with the exception of the 24th they go on almost unceasingly from that time to the end of the month. The thief also dreads the character *ch'ieh* 截, to to cut off, fearing that his head will be sliced off.

In carrying on his depredations whatever comes into his hand is reckoned to be his rightful property; but if a thief has got no stolen property in his possession it is impossible to impeach him; the saying runs 盜賊無贓硬如鐵椿 'a thief with no stolen property is hard as an iron bar,' and he will no brook any aspersion on his character. The saying also runs 拿賊要拿贓拿姦要拿雙 'catching a thief, catch his stolen property; catching adulterers, catch the pair.' No greater insult can be thrown at any family than to say that they are *nan tao nü ch'ang* 男盜女娼, the males thieves and the women harlots.

This class of men much resent another person putting their feet on the end of a stool while they are still sitting on it; the fear being that they will be locked up and made to sit down. They also resent anyone taking hold of the pipe while they are smoking, or taking hold of their queue while they are walking. They also fear any one standing on the bed to dress, or tilting any article on its side to get anything out, or lifting up the basin with the vegetables in it to pour some gravy over their rice.

3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

If a chicken goes on the roof, it is very unlucky and a sign that fire is likely to come, owing to the red on the rooster's neck, which is like fire. The chicken when caught is beheaded, and the head thrown over the roof of the house; some will not even eat the chicken for fear of fire.

To spill oil or alcohol in the house or on the street is believed to be very unlucky and a certain sign that fire will break out. Any coolie spilling oil on the street is fined or his oil confiscated to pay the expense of pacifying the fire demon.

Rooks chattering in the night is said to be a sign of fire. Sometimes the rooks are driven away, but never killed, as they are reckoned to be very lucky birds.

Rats removing their young from a house, a snake twisting round a bamboo to get to the sun, a shower of meteors or a meteor falling are signs that fire is likely to break out. In order to drive away the fire demon the following black arts are resorted to :—

Shua shui lung, to play the water dragon. The dragon is made of a plaited bamboo framework about one foot in diameter and perhaps 21 feet long. Each family prepares a bucket of water and throws it over the dragon to drown the fire demon.

Ch'ien sung huo hsing, to take away the fire star. This is supposed to be the planet Mars, which is also said to be the star of evil rumours. When this affair is carried out in detail many of the ceremonies of the former fire and pestilence ritual are gone through.

Ta wên chiao, to pacify the pestilence god. In times of cholera the people became very excited and everything possible is done to appease and deceive the demon. They even go to the length of having the New Year in the middle of summer. The fresh door-gods are put on the doors, new scrolls are written and pasted on the door posts, the idols worshipped and incense burned, with the idea of cheating the demon and making it believe that it is midwinter and thus cool weather.

3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

BOOK VIII—SUPERSTITIOUS DREAD

THINGS TO BE AVOIDED (忌諱), *chi wei*

The first question of importance in Ssŭch'uan is how to gain a livelihood; the people say that every thing else is false, hunger only is real. But next to satisfying hunger, comes the great art of appeasing and hoodwinking demons. There can be little doubt that superstitious dread haunts most people from youth to old age. A young woman well known to us happened to overlay her child in the night, and next day she showed no signs of grief or trouble; on being pressed for a reason, she replied, "Oh, we must cheat the demon;" the idea being that if she had shown any sorrow, the demon would have come and taken the other child also. Much of the callous exterior of this people is not real, but put on for fear of demons. 784

Lucky days are chosen for almost every event of importance in life; beginning an education, starting on a journey, opening shop at New Year time, marriages, funerals, changing houses, repairing or building houses, will not only be begun on a lucky day, but in a lucky year. It has seemed to me that the day of a person's birth and the day of his death are the only events which they make no pretence at controlling. 777

Odd numbers are more lucky than even ones; for example, an odd number of days must elapse between a death

3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

777 and a funeral, and every seventh day is observed by the women as a time for weeping till seven times is reached, and the mourning in many cases ended.

The first and fifteenth are the recognized days for worship in the temple and in the home. The seventh moon of each year is the most idolatrous of the twelve, when the spirits of the family ancestors are supposed to return and share the feast of meat and wine. The pagoda of each city, which is said to be built in the shape of a Chinese pencil and intended to govern the literary welfare of the city, has, as far as I have seen, always got an odd number of storeys. The Chinese are not without their superstitious dread of the foreigner. I have been asked many times if I could see three feet into the ground; and the call, *Yang jèn tao pao* (洋人盜寶), indicates that they believe that our eyes have wondrous powers of finding treasure which they believe lies hidden in the earth. It is quite a common thing to meet a man on the road who will put his nose in his sleeve while passing lest he should smell the foreigner. The smell of the ink of a foreign book is unlucky in the house. The small print of foreign books will injure their eyes, foreigners' tea will bewitch them, etc. We shall now look at a few of the things to be avoided in classified order.

784 *Superstitions connected with the first day of the year.* On that day no one in the family may mention the words demon, tiger, cat, snake, monkey, suicide, blood, wounds, short-lived, death, sickness, son died, daughters departed, speechless, lost money ; also the following with a play on the double meaning of the words : *tuan lu*, short road, suicide; *tuan t'su*, to sever head from body ; *pu tsai*, lost, also meaning dead; *pu hao*, not good, also meaning to be sick, etc.

On this first day the brooms of the house are carefully hidden for fear they may be used and sweep away the family inheritance. The scales for weighing vegetables are also hidden as the marks and figures make it resemble a snake. For any member of the household to have dishevelled hair on that day is very unlucky, as that is said to be how demons look, and is a bad omen for the New Year. The breaking of

3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

A horse is also very unlucky and will not be allowed to leave a house which it may have entered before the owner pays a fine.

If a cow trespasses on the ancestral graves it will also be liable to be seized and held till the spirits of the ancestors have been appeased. If a chicken comes to the house the chief fear is that people should know; thus honest people return it at once, but others either hasten to kill and eat it, or take steps to have it sold for fear of detection. When a chicken is lost the loser not infrequently suspects the right person, and will deliberately sit down and curse what is called the speckled cock, *ma hua chi chung*, or curse the spotted turtle, curse the pheasant red and curse the neighbours all round.

Chickens are often stolen by the street arabs, who kill them and make the feathers into feather dusters. The low class of inn where these rascals put up is called *chi mao tien*, chicken feather inn, so named because chickens are killed and feathers stored and manufactured there.

There is a saying which means Rather lend the chief room of a house to deposit a coffin, than lend it to anyone to hold a marriage in. A marriage and a funeral are both to be avoided unless the person belongs to the family, but a marriage held in the house is more unlucky than a funeral, and no one will allow it at any cost.

No woman from an outside family may sit on the door step of the chief room of the house. No woman who has been confined will be tolerated in another person's house till her forty days of purification have been accomplished; a woman during that time must certainly *tso yüeh* (坐月), sit one moon. No woman would dare to go near the chief room of her own house for the same length of time for fear of offending the idols.

No one may go to another person's home and weep, for fear of troubling the weeping spirit. Nor may anyone go with a fresh wound into another's house, as it is very unlucky.

When the white-necked crow makes a lot of cawing it is very unlucky; this bird is called the *kuei lao ya*, demon crow.

3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

● 777 784 When the cock goes crowing to bed or a hen crows in the yard both are reckoned unlucky. A crowing hen is a sign of misfortune, or the female taking the place of the male as head of the family. Many date the beginning of China's troubles to the time when the late Empress Dowager usurped the authority of the empire.

The repeated changing of houses is very much deprecated, as it disturbs the ancestral altar and poverty comes to those who do this. Towards the end of the year in the cold weather no one will change house for fear he will not have a suitable place to worship his ancestors at New Year time.

If the kitchen pot rings or the kitchen fire puffs and blows it is very unlucky; it is generally believed to betoken the death or sickness of some of the young women of the family.

The farmer is very particular not to enter his fields on the spring equinox lest birds should make havoc among the growing grain; neither will he thatch his house on that date lest the birds destroy his thatch. Many of the farmer class will not eat beef; they say that the ox who has borne the yoke ought not to be killed; others say the cow is an unclean animal; others that she is unlucky, and still others are afraid of another ox coming to gore them. Farm labourers and coolies are very much afraid of rain falling on their hair, the fear being that each drop becomes transformed into a louse.

The following things are avoided according to the rotation of the sexagenary cycle. The ten stems are taken first and are as follows :—

甲 Do not open granaries; fear of poverty.
乙 Do not sow or plant; seed rots.
丙 Do not build; fear of fire or workmen ceasing work.
丁 Do not use the barber; fear of boils.
戊 Do not manage the sale of property.
己 Do not touch the graves of ancestors.
庚 Do not weave cloth or make ropes.
辛 Do not manufacture condiments.
壬 Do not change irrigating sluices.
癸 Refrain from litigation.

3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

784
777

The twelve branches are as follows :—

子 Do not enquire by divination.
丑 Do not buy hats and garters.
寅 Do not sacrifice to gods.
卯 Do not dig wells.
辰 Do not weep, for weeping may be protracted.
巳 Do not travel to a distance for fear of not coming back.
午 Do not thatch or make raincoats.
未 Do not eat medicine.
申 Do not sleep during the day.
酉 Do not receive guests.
戌 Do not eat dog flesh.
亥 Do not arrange marriage affairs.

The following are some of the things to be avoided by business men :—

In the early morning it is very unlucky to use the abacus, or to turn up the account books; but each morning the abacus is washed to clean away the assistants' malpractices; when the shop is opened and closed, the abacus is shaken violently to drive away demons. No one entering the shop may touch the abacus, such an act would be deeply resented by many. The abacus is not generally used for business purposes before breakfast. Anyone trying to force a reckoning before breakfast will be suspected of an evil intention.

Such common things as ears ringing, sneezing, hot ears, hot face, clothing caught and torn, heart quivering, all betoken family quarrels and general bad luck throughout the day or even the year. The upsetting of a basin of rice on the table or elsewhere is very unlucky, and to take any person's rice-steamer and empty it on the ground is one of the greatest insults that can be given to a family. The twitching of the eye-lashes has deep significance.

Brick and tile-makers have a superstitious dread of *hung* (紅), or red, as red bricks and tiles are not half the value of the black or grey coloured ones. The lime-kiln owner has a dread of the words *tao tsang* (倒 贓), as this means that the limestone won't be burned through and will be returned to him.

3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

777 784 The iron foundry owner is afraid of the word *ma* (麻) as this indicates that his iron will not weld together properly. Barbers fear the words *ya pa* (芽 杷), that is, cutting their customers, who will then not come back. The butcher fears the two words *ko ch'i* (擱起), which means that his meat may be left unsold. Carpenters and masons have a superstitious dread of the two characters *tao fan*, empty out rice; lost the job. The rice shops dread the two characters *t'ing shih*, a stoppage of food, or indigestion. Tea and wine shop masters are afraid of the three characters *mai pu t'o* (賣不脫), can't sell it, and *shih pên* (十本), ten copies, which is the same sound as *shih pên* (失本), to become bankrupt. Boatmen are afraid of such words as *fan tao*, turn over; *tao*, to empty out, also *k'o ch'i*, to stick on mud; and *tang tao*, stopped. Hewers of wood have a dread of such words as the following: *ta tao*, struck, also *ch'ang shên*, to stretch out, and *pu tung*, inanimate. The pig dealer dreads the words *pu tui ts'ao* (槽), that is, the pig will not settle to eat; or the words *pu tui t'ou*, unsuitable. This is shown by the pig's tendency to whine and dig up the pig-sty.

The traveller dreads the words *pu hui lai*, not to return, just as he is about to start on a journey from home. The servant dreads the words *pu yao*, or we don't want you.

If a family has been robbed the people of the house, when filling up the hole made by the thieves in the wall, will bury some *fan*, rice, and some *fa*, hair, at the bottom of the hole in the wall, believing that the thief will *fan fa*, or break the law, the play being on the sound of the characters.

Woodmen are afraid of the following: *ho ch'a*, drink tea, as tea is the first thing offered to a swooning man; *ho t'ang*, drink soup, also *tao*, to upset, and *fên k'ai*, to separate, *ta p'o*, to split up, also *ch'ai p'o*, to tread to pieces, for fear one of their number should be killed.

In the paper factory the owner is in constant dread of the water being let off from the vats before the paper is ready to come out. He also fears the water getting sour; this is called *ma* (麻) *shui*, spoiled water. He also dreads *tuan pu ch'i lai*, or it cannot be lifted up, also *lan kao*, rotten in the

3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

777 • 784

vats, also *yin ch'i*, spoiled for lack of sun to dry it. If a woman during her forty days after confinement should venture near a paper factory, she will need to stand surety for the peace and prosperity of the factory for 120 days.

Fishermen dread the words *fan wang*, the net upset, also *chiao jao*, to implicate, by fishing up a human head or something else bad. The distiller dreads the words *huai kang*, that is, the butt is broken, as the wine will then lose its savour. He also fears *tuan tso*, which means that wine will be short weight.

On the fifth of the fifth moon every person reckons to lay aside work for a time; the fear is that sickness may overtake them if they don't. On the fifteenth of the seventh moon no guests are kept in the house, as the spirits of the ancestors are expected back to partake of the family feast. No debts are collected at this feast as it is purely an ancestral worship feast, and the ancestors must have their dues paid to them. This is called *t'ao ya pa chang* (討啞吧帳), the dumb asking for accounts to be paid. Perhaps readers may have noticed that in the first, third, fifth, seventh and ninth moons funerals and marriages are very rare, and no official likes to go to a new position during these months unless he is absolutely forced to by circumstances.

The first-born son of the family is never allowed to talk to or play with a pregnant woman, for fear the child's spirit should be called to be the other woman's son. Some sick persons will not see people, *chi jên* (忌人). Women avoid visitors on even days and men on odd days; there is some superstitious dread that visitors might call away their spirits. At such times a bamboo with a flag on it is stuck outside the door, and people seeing it know not to enter the house.

When a new animal has been bought and taken home, a dirty person is not allowed to lead it into the stable, nor is a lazy person allowed to feed it, for fear the animal should get degraded through contact with them.

In arranging the position of a bed in a bed-room, it is never put facing the door as that is how a coffin is placed.

3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

784 On entering a tea-shop it is very unlucky to upset your own tea or to see a tea-cup upset by another.

777 [782] Boatmen, when starting on a journey, always choose a lucky day for the crew to come on board, the sacrifice to be made and the boat started. The sacrificial chicken is intoxicated before it is killed, wine being poured down its gullet ; when slain, the blood is sprinkled on the prow of the boat and the feathers stuck to it as a witness of the transaction. On the journey demons are seen in the head winds and adverse currents, and when it is difficult to pull the boat over a rapid ; rice is then thrown overboard to feed the hungry ghosts. The boatmen will rarely tell you how far they are from a certain place, lest the demons should know of their whereabouts, while the distance is generally given as so many stages. They will never tell you where they intend to stay for the night or how far away is an anchorage, lest the demons should waylay them. The custom of boatmen whistling and howling for the wind is a curious one and probably has to do with the idea that the spirits are in the wind and are helping them. In the bottom of each boat there is one division lower than the others, called the *t'ai p'ing ts'ang*, into which all the leakage water in the bottom of the boat is expected to flow, to be ladled out into the river ; no one may shout or swear while in this division lest the boat should be wrecked. The words *kuai* (拐), and *ch'iung* (傾), are used to take the places of *huai* (壞), wreck, and *tao* (倒), to empty out. The exact number of trackers should never be counted for fear it should bring disaster. Boatmen never tread on the front of the boat, and care should be taken to avoid this as much as possible by any one. Boatmen always sleep across the boat and never dress standing on their bedding.

Woodmen employed in the forest never call any of their comrades by name before breakfast. Nor are they called to breakfast lest one of them should be called upon to die before the evening. Anyone daring to dress standing on his bed, or knocking his chopsticks together may be fined to the extent of food and tea for a meal, as these things indicate that the axe-head may slip off and kill someone. The water in which

3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

784
777

the vegetables were cooked must not be poured out until after the breakfast has been eaten, lest someone's blood should be spilt that day. Any of the unlucky words, such as have already been given, are not tolerated till after breakfast at least. Chair coolies do not like any one to step over the front bar of the sedan chair lest they should get sore shoulders; for women to do this is very unlucky; it is also very unlucky to step across a coolie's carrying pole, for the same reason. Coolies often throw their worn-out sandals on to the roof of the houses lest people should gather and burn them; when their feet would become blistered. Women are never allowed to sleep upstairs at a Chinese inn. If a man has no intention of selling his cow, he objects to anyone looking at it lest the animal should become unsettled and bellow or take sick and die. A horse may be looked at by a would-be purchaser, but the animal may not be ridden unless the owner is prepared to part with him. It is also reckoned unlucky to look at fat pigs with a view to purchase until the owner is prepared to part with them. A three-hoofed pig, a cow with three teats, or one with spots on its head, or with black marks under the tail or in the mouth is reckoned very unlucky. The advent of a flock of sparrows is a sign of poverty.

The advent of crows foreshadows luck and prosperity to the family; crows are reckoned filial birds because they cherish their aged. If they leave the family grove it betokens poverty and fire. Owls are reckoned to be unlucky because it is said that they devour their aged. It is said that the owl flies with his head exalted and his wickedness fills the heavens. Their call heralds death and fine weather. Magpies are reckoned to be lucky and filial birds. If the swallow's brood is five in number, it is reckoned that the floods will come in the fifth moon.

If a dog sneezes it is believed that fine weather is about to come. If you laugh at a dog it will rain. If a person is bitten by a dog he asks for a hair of the dog; this is singed and applied to the wound. To dream of being bitten by a mad dog is as bad if not worse than being actually bitten by one.

3: Hutson M-5 (no date) 1921 AF16 South west China AF16

784 If a person sneezes, the first thing he will say is "Who is
777 speaking about me?" If a person's ears ring, some evil is being spoken of him. If ears burn a law suit is impending. A burning face indicates the loss of property. The god of the bed is worshipped on the moving from one house to another, and when a new bed is brought, in order that peaceful slumbers may come to the family. Soldiers sharpen their swords once yearly on the thirteenth of the fifth moon. Kites are flown by men on the ninth of the ninth moon as a medium for carrying off evil influences from the home. If a kite should fall on any person's house it is reckoned to be very unlucky and no one would dare to go and claim it. Children often wear a small mirror on the front of their hats in order that the demons may see their ugly faces and depart.

If a man should dream that he has swallowed the sun and moon or pearls, he will eventually have a rich son. To dream of much water is to get great riches. To dream of fire is to get honours by learning. People who are troubled by evil dreams go and tie a knot on a shrub known as the *mêng hua*, dream flower. If an old man has a red nose it is the sign of the greatest happiness. If the house is infested with rats, many people keep what is called a *shên mao êrh*, or spirit cat, pasted up in the kitchen. This is also called a Kien chou (簡州) *mao êrh* because they are made at that place. This is simply the picture of a cat painted on a piece of yellow paper. It is reckoned very unlucky to howl or shout on a hill-top as a gale of wind and rain may follow.

The terror of the nine-headed monster (蠱) is great in some places. This would appear to be a flock of wild geese flying in the shape of the character nine. If these pass over a city at night many people rush out of doors to drive them off as it is believed that if it drops pus, the family will become poor; if it drops blood, the whole family will die.

The Chinese believe that there is such a monster and the contention of the heads for the ascendancy makes it drop blood.

789 Houses whose doors open on some public path sometimes have wooden screens set up in front of the doors to keep

3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

753 and bites people. At this period the strength is great and
755 no one can bind him. I have heard of them putting medicine down the throat of a rabid person by means of a bamboo tube and his getting well again.

To curse the mad dog is a special line of sorcery and when a person has been bitten he may use this method.

If a person has been bitten it is said to be very unlucky for anyone who speaks of it to him. During the 120 days onions, kidney beans, bean curd, chicken, eggs, fish and flour are avoided. The clanging of gongs or drums makes the patient worse.

This kind of trouble is looked upon by the Chinese as a retribution for the wickedness of three past generations and is classed with being killed by lightning or consumed by fire, bitten by a snake or devoured by a tiger.

ECLIPSES AND COMETS (日月食及彗星), *jih yüeh shih, sao hsing*

821 The heavenly dog is said to be a star known as *t'ien kou*
777 *hsing;* it eats the moon, causing eclipse.

Lo hou hsing (羅睺星) is a very unlucky star, which it is believed tries to devour the sun at eclipse times. The evil spirit from this star is said to have retarded the birth of Sakyamuni for six years.

In an eclipse of the sun or moon, it is believed that the Emperor or Empress, respectively, has lost virtue.

During an eclipse of the sun, a tub of water is placed in the full glare of the sun and the progress of the eclipse is watched in the water.

805 The official calendar carefully gives the dates of all
796 eclipses and particulars as to when they begin and finish. Previous to the eclipse a proclamation is issued calling upon the people to save the sun or moon. The official sets up an altar, and candles and incense are burned thereon while he prostrates himself and begs the restoration of the luminary to its normal size; the *chiao kuan* or head of the religious sects goes round the altar beating a gong till the eclipse is over. In each house an instrument for making a noise is used to

3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

frighten away the evil dog. All the temple drums and gongs are lustily beaten till the eclipse is ended.

The year that the Emperor Kuang Hsü died, the people declared that the sun had become red like blood, which indicated that the dynasty had come to an end, or that some great change was about to take place.

A comet is a very unlucky omen; and the appearance of Halley's comet in 1910–11 brought with it a great deal of unrest and fear. The people believe that it indicates calamity such as war, fire, pestilence, and a change of dynasty. In some places on certain days the doors were unopened for half a day, no water was carried and many did not even drink water as it was rumoured that pestilential vapour was being poured down upon the earth from the comet.

Along with eclipses and comets comes a third herald of change, namely, the bird called the white-tailed swallow. It is said that when the Manchus took China this bird came and killed the canaries and took possession of their cages. In 1911 it is reported to have made its appearance in Ssŭch'uan, and when possible it was caught, beheaded, dismembered and thrown to the four winds, as it indicated another foreign invasion of the country.

Snakes and Dragons (蛇 龍), *shê lung*

The snake is an object both of loathing and reverence among the Chinese. In Ssŭch'uan there are many kinds, of different colours and sizes. It is said that the small are snakes (蛇), the medium serpents (蟒), and the large are dragons (龍). A few of the different kinds of snakes as known by the Chinese are herewith given:—

Sang kên tzŭ (桑 根 紫), or *ch'êng kan shê*, the steelyard snake, is red with spots and is very deadly.

Ts'ai hua, the rape-flower snake, a yellowish coloured snake from four to eight feet long and very poisonous.

Ch'ing chu piao, the green snake, just the colour of a green bamboo stem. It is from four to eight feet long and less poisonous than the former ones.

strawberries and strawberry blossoms reminded me of the German forests. We did not see any game except foxes and now and then a band of monkeys that fled from branch to branch with a great deal of noise. C 137 [136]

Many of the Hsining horses which were not used to the narrow and slippery paths, fell down the embankment, and always delayed us at the countless shaky bridges. At each bridge the packs had to be unloaded and carried over individually by us humans, while the animals were held at the head and tail and half lifted and half shoved across to the other shore. Fortunately not one of the horses was in such good spirits while this was going on that it felt like making wanton capers. A few of the bridges that were 30 paces long were made of only a single plank which lay only a handbreadth on the spars that extended from the banks of the river. At every step the planks bent and swayed so that the horses could hardly keep on their feet unaided. Four meters below, the cataract tore, roared and foamed. My old bitch Tschimo always got dizzy and when everyone else had crossed she cautiously crossed the plank on her belly. 000

Beginning at 2,400 meters the settlements in the narrow wooded valley began to grow denser. For a long time there were only isolated farms and small groups of houses, most of which in the narrow valley bottom are inhabited by Chinese colonists. They squat in miserable straw huts, whereas the Tibetans occupy stone houses on the steep clearings of the slopes. They have here remained wealthy land owners. But for how long? The Tibetans plant little corn, but a great deal of barley and wheat. The Chinese in the bottom of the valley plant corn almost exclusively and are traders. C T 361 241

Every afternoon toward two o'clock we made camp upon some /Plates XLIX, L, LI, and LII appear between pp. 216 and 217 in the original text./ /217/ small clearing. The animals always found some food in the woods and were also fed with corn and tsamba which we had brought from Ta tsien lu. Most of these clearings originated as a result of forest fires. At all of them were to be found the familiar three stones (tab rdo) which had served previous travelers as a cooking place. These are also regarded by the natives here as the home of some hearth god who wishes to be well treated. Woe to him who touches the three stones with his foot who carelessly drops the kettle and perhaps spills its hot contents on the three stones or on the fire! Without doubt luck will be against him from that moment on! C T 777 ●